

## FROM ROANOKE, VA.

Brother Bowman and I have opened the "Gospel alone" batteries on Satan's works in Lunenburg county, and the opening has dawned auspiciously. Our congregations are large and attentive and a lively interest is being awakened. Five meetings have been held and three persons have made the saving confession. The prospects are very favorable for large additions to our ranks. Most of our members here are "holding the fort" faithfully, and our valiant watchman, brother S. H. Love, is always on the walls warning sinners of the coming of the sword. It is our painful duty to sound the voice of warning against the enemies of our Lord, who are going about over the lower valley counties and in adjoining W. Virginia counties, relating the fabricated story that the Roanoke Progressive church had "gone to sticks." One, elder Sam Driver of Augusta county, and conferees of the same denominational ilk at Roanoke, seem to find a great amount of pleasure in telling the tale, and those who know the elder will not need the information that it has absolutely no foundation except in a ghoulish desire that it was true.

We will give a brief sketch of the history of the Roanoke work. It was begun with my advent into the Progressive organization, and within the space of about two and a half or three years we had received about 25 members into the church, all of whom are yet faithful, with one lone exception, which one returned to the old fold.

In comparison to this our Conservative brethren have added *two* members and they from country families within about two years.

Our readers can draw their own conclusions. We have temporarily transferred our monthly preaching service to our meeting house in the country near the city, for the reason that most of our city members have gone to the country and the demand for preaching in the country, and the prospects for additions there are so much brighter than in the city. Our work within Roanoke county has resulted in the addition of over 100 members within the present year, and about 30 of them have been by relation. Let the elder's Roanoke correspondent tell him where the Boone's Chapel Conservative church has gone. The Roanoke ministers have added to the Brethren church between 150 and 200 members since the Roanoke city work has been temporarily suspended. What report has our separated brethren to make?

I was much interested in reading in the Gospel Messenger of late date, the ac-

count of Brother Ferchen's first convert to the German Baptist faith in Smyrna. He notes especially that the convert, Brother Anastasa was taught and had agreed to conform to the "Order of the Church."

It would certainly have been interesting to have seen Brother Ferchen, after convincing his Asiatic inquirer of the correctness of trine immersion, the love feast, feet washing, the apostolic kiss, etc. Lay aside the Bible, take up the A. M. minutes and expound the revealed beauties of the Western fashions of the 18th century, and display to the (the Asiatic) his wondering eyes, the patterns which the A. M. directed him (Brother Ferchen) to take with him. Henceforth the work of transforming the traditional styles of dress of the Asiatics of a thousand years duration which will be the especial duty of the servants of the A. M. The baggy breeches and turban of the men, the most decent garb ever devised for them, will be exchanged for the tight fitting, semi-vulgar pantaloons of the Americans and the vari-colored kerchief artistically twisted around the brows of the olive painted girls of that ancient country will be exchanged for the bonnet and cap of her changeable sisters of the land of the setting sun.

Now if the members of the church of the Smyrna of the Apocalypse had only taken the precaution to have left for Brother Ferchen photographic sketches of the garb of that far away apostolic period, and had the apostles left directions in the epistles that any change of dress would be a bar to salvation, a vexing problem would have been solved. Even had St. John noted, in his indictment of the church of Smyrna, their departure from the order of dress that its founders presumably established (for if the church had ever had the right to establish an order of dress, it had it then) as a ground of God's displeasure. Brother Ferchen would have strong warrant for his supplement to the Gospel.

D. C. MOOMAW.

## FROM BRIGHTON, IND.

Our meeting closed this evening with fourteen accessions in all. Eight of the number have received baptism, and the rest will in the near future, or as soon as convenient. Brother Fox has accepted the pastoral work here for 1896, and expects to bring many into the fold. There are quite a number who are under conviction. May the Lord bless the good work done here and also his servant while he is working to save souls.

E. L. HORNER.

## A SURPRISE.

Were you ever taken by surprise? I was. I'll tell how. We often hear and read of congregations stealing surprises on their pastor, but it seldom happens that pastors try such a thing on some of their members. However, such is the case I'm trying to relate. And it was night work too. Last week, Wednesday evening, 20, inst., just after our women folks had the supper dishes out of the way, I was perusing some newspaper, when I heard a rap on the front door. Some one of our family answered the summons. And who was here? Why, our pastor and his wife. After making them welcome I offered to stable the faithful steed. Oh! Never mind, will not stay long, was the cunning pastor's reply. But I insisted, and he yielded. After the animal was cared for I said Brother Henry, you came to see me on my anniversary. I reached my sixtieth mile post to-day.

"So," said he, just as innocently, seemingly, as if it was really news to him. Not long after this, in fact right then, another rig drove up to the barn. He, (the Brother,) said he had come to inquire after Ralph, "our boy," who had just gotten over the measles. But soon others came, and I began to think that they too, wanted to inquire after master Ralph, or had heard of my certain age, etc., etc. Our house was soon comfortably full of callers. I had to fix up some temporary seats. Our pastor occupied a temporary one for a short time, but some one had brought a new chair into the sitting-room clandestinely, and I took notice that the pastor had a seat in a new chair, but of course I never let on. The young people gave us music. Everybody seemed to be happy. But I really think that Brother Henry was the happiest one in the house, and now I know why. We all know that preachers like to talk, and evidently he felt good, because he had a nice, primp, little speech to make, and he did it well. It was a presentation speech. Of course I received the chair with thanks, and I take this opportunity of again thanking all of the surprisers for their kindness in remembering me after a tramp of sixty years. Come again. Now if our Editor will publish this for me, I will try and give him a comfortable chair to sit in, when he will give that long promised visit. Fraternally,

D. J. MYERS.

Homerville, O., Nov, 27, '95.

## FROM LOUISVILLE, O.

The Louisville church will hold their semi-annual love feast on Sunday evening, the 18, of Dec. All are cordially invited.

J. L. KIMMEL.